

# *What Are Men and Women?*

*The Esoteric History of the Earth*  
By WILLIAM DUDLEY PELLEY

*The Second of*  
**THE  
GALAHAD  
LECTURES**





# "What Are Men and Women?"

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## BEING THE SECOND OF *The Galahad Scripts*

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THE GALAHAD SCRIPTS constitute a great curriculum of information on the Unknown Esoteric History of the Earth, from the time of its conception as a planet, up through the Edenic period when the first forms of human life existed under the Great Water-Veil, into the Antediluvian world with its strange civilizations, and through the Atlantean and Egyptian epochs into the modern Christian.

¶ These Scripts comprise the Instruction given as part of the Lecture Courses of Galahad College Summer School held in Asheville, N. C., in the summer of 1932 and have been recorded and preserved in this form for students of the Foundation Fellowship. ¶ The Foundation Fellowship is a nation-wide assembly of Metaphysical Students, sacredly searching for the true fundamentals behind life in Mortality and for accurate knowledge of the soul's enhancements in octaves higher than those of earth.

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# "What Are Men and Women?"

## SECOND LECTURE



SEEMINGLY it is a perfectly silly question to ask: What Are Men and Women?

A man is an adult male of the human species. A woman is an adult female. Enhoused in physical bodies and duly mated, they reproduce the human species in the form of children. Such parents die—or rather, their bodies die—and are buried in the ground. After fifty to a hundred years they begin to be forgotten by all who ever knew them. The children become adults and have offspring in

turn. Social cycle by social cycle this sort of thing goes on. Civilizations come to flower, go into decline, and the sands of deserts cover them. Verily it seems as though every thousand years a wholly new order of human affairs exhibits on this planet.

For so long back into antiquity that even history has failed to record it, these successive waves of life have appeared, reached their crests, and disappeared. There seems to be no practical reason for them, no lasting results accomplished by the phenomenon of them, no purposes served that have profitable endurance. Therefore minds that are incapable of understanding the esoteric essence of human life, or that have taken no care to examine into the spiritual side of man, view the whole process as a tremendous and preposterous waste. They say that Life is a "mystery" and let it go at that. They want to figure out everything from the fleshly and materialistic standpoint, and anything that will not fit the fleshly and materialistic evidence is the caprice of crack-pots. ¶ During the past hundred years a school has arisen that expounds the



matter somewhat as follows: The faintest and frailest forms of Life that seem to exhibit self-determining consciousness are certain species of seaweed and submarine plants, that grow from the ocean's floor, attain to their growth, wrench loose from their roots, and go floating away in sea-water as animalisms of a sort. Evidently these "evolve" into crustaceans, or very definite forms of sea-life, so fiercely self-aware and individualistic that they fight pitched battles amongst themselves for survival. Gradually such have left the ocean waters, crawled up on the land, developed lungs for breathing air, and become what we know as animals. Such animals, mainly fourfooted, have responded to laws of environment and natural selection as to species and mates, until at the apex of their development stands homo sapiens, or Man the Walking Monkey, capable in the present years of riding in automobiles, making and being entertained by moving pictures, tuning in on Europe by short-wave radio to hear what is being said on the other side of the earth, and withal fighting fist-fights over whether Budweiser is a better beer than Schlitz. Because there are these "successive" forms of life in existence at any given period, and each seems to surpass the other in physical or mental equipments, the conclusion is drawn that man of today, capable of exclaiming at a sunset or writing a sonnet, was once—far back in the so-called Dawn of Civilization—a sea-plant, then a turtle, then a flying lizard, then a chimpanzee, and finally today a Republican elephant or a New-Deal Jackass according as he views a very materialistic Depression.

Such, in a paragraph, is the Darwin School of Thought.

The funny part about it is, that Darwin was not responsible for it, never argued it, and never said anything of the sort. The Darwin School of Thought was mainly promoted by people who had not read Darwin but gained to their notions about Evolution and Natural Selection by listening to the comment of other people—who had not read him either ~~to to~~

The thing that Darwin did was to trace the growth of biological forms in their response to environment or orientation to it, and submit a fairly good hypothesis that different environments back over the history of the earth have perfected different species and organisms for facility in survival. Darwin was by no means dogmatic in his conclusions that one form of life came from a prior form, for that would suppose then, that all forms came primordially from some common form. Science says that this could not possibly have happened, because the further back we go into our study of species and forms, the

more remarkably individualistic each becomes.

Neither did Darwin, or any of the other great naturalists, maintain that man descended from monkey. Darwin said very plainly that there was a Missing Link between man and monkey that natural science has never been able to discover. He and his fellow scientists of the mid-Victorian period determined that there was an extraordinary similarity between the great apes of the present and human adults of the Stone Age. And beyond that, they did not venture.

In any event, Darwin and the naturalists interested themselves in tracing the histories of biological forms only. Only Wallace seems to have stumbled onto the secret of the matter: that perchance biological forms and spiritual forms are separate and distinct forms, but that one may occupy or utilize the other for certain practical purposes in earth-life 🌿 🌿

That biological forms, however, occupied by spiritual forms, might proceed along a line of growth and adaptation to environment that is distinct and separated from any forms of earthly spiritual exhibitions, is a proposition outside the domain of the natural scientist since it partakes of metaphysics. Therefore the question has been ignored or sidestepped 🌿 🌿

But we cannot ignore or sidestep it in this instance, if we intend to arrive at an accurate definition of what truly is Man and what truly is Woman.



THE proposition we are called to consider is this: Just because there are biological-animal forms in this very material world, evolved through laws of adaptability to environment and natural selection, and just because modern Man goes about his earthly business day unto day in a bodily organism that greatly resembles the highest patterns of those biological-animal forms—even reproduces his kind by the same methods practiced by animals—it may by no means be true that men and women in their spiritual essences are highly developed animals ❀ ❀

What if men and women are of an entirely different order of creation than anything exhibiting consciousness in this earth-world, and have come here into this world of animals strictly as spiritual beings, to take up residence in animal bodies for the purpose of “knowing what it feels like” to be an animal?

What if they have come here to acquire certain spiritual lessons which occupancy in the bodies of animals can give them?

What if such occupancy in the bodies of animals were merely a Going to School—or passing through the grades or classrooms of a school—for a vast cosmic purpose, and that in the grades or classes on ahead there were other forms for their spirits to occupy or exercise, also to get certain lessons?

It is an entirely new thought, of course, for the present materialistic-minded generation to consider. But the strange part about it is, that when we adopt it for a working hypothesis, and cast around for evidence that might sustain it or clothe it, we suddenly become appalled at what we turn up.

Furthermore, in considering history and many of the symbolic mysteries in the religious lore of the ancients, we come across startling substantiations that some such hypothesis for human life was once widely known and accepted.

Man in his spirit was not something evolved from seaweed, nor was he altogether native to this planet. He came to this planet in what might best be termed Spirit Form, and discovered methods for growing and occupying physical organisms to give him material exercise in this three-dimensional world of matter. He was never anything else than spirit, and is spirit today.

That is to say, Man is the essence of Consciousness that in a certain period of its unfoldment spends considerable time in this earth-world in the body of what seems to be an animal, and when so en housed in



that body—and during such period—is known as a Person, or a “human” being. Likewise when this celestial fragment of Consciousness is so en housed, Man is identified as being a Soul.

If you glance at the first chapter of Genesis, you will see the matter set forth thus: “And God breathed into his nostrils the Breath of Life, and man became a living Soul.” In other words, the Divine Breath being projected into the mortal body which God was supposed to have fashioned from “dust,” forthwith produced the thing known as Soul. So Soul, after a fashion, requires Body as one of its adjuncts quite as much as it requires Divine Breath. By the same token, if either of these ceased to remain in existence, or were subtracted one from the other, Soul could be said not longer to exist, as the whole must be the sum of all of its parts.

When we talk therefore about “Soul leaving the body” we are apparently making a serious error in divine terminology. It is not Soul that leaves the body. It is spirit, or the Divine Spark of Reasoning Consciousness ❀ ❀

Soul, we might put it, isn’t a Thing so much as a condition of Spirit. And the condition is the physical en housement.

This point is important. Furthermore, we get strange confirmations of it as we begin to explore the history, and examine the nature, of the unique creature that lives in habitations, raises families, builds cities, and perpetuates dynasties, in this world of the present. Of course, a detailed consideration of it doesn’t belong strictly in a work of history but in treatises on metaphysics.

Yet we shall discover as we go along that the metaphysical history of man has been much more important and understandable—not to mention logical—than his secular history.

By considering that Man is a fragment of celestial Consciousness that has come to earth, and entered into earth conditions, over stated periods for the better unfoldment of Consciousness and its powers under the friction and obstruction of limitations, the reasons for some of the mysterious episodes of secular history begin to make sense.

Take the item of the various types of Civilizations that have come to flower from time to time. Seemingly there is no rhyme nor reason in them. One dynasty has overthrown another dynasty. One form of government has succeeded another form, sometimes in seeming cultural retrograde. Great natural catastrophes have come and blotted out whole continents in an apparent waste of human life that was prodigious. The secular historian is at a loss to account for these hap-



penings. But the person who knows his Esoteric History of the earth, recognizes that these changes have all been motivated by the express requirements of unfolding Consciousness, obtaining the experiences that the resultant conditionings effect.

If a republic like that of Rome is overrun by seeming savage tribes such as the Goths and Huns, and its civic culture outraged or exterminated, it would seem that there has been a terrific backward movement in ethical culture and the progress of institutions. The wise student of Esoteric History realizes that insofar as man's inherent Spirit was concerned, there was a need for an alteration into a more barbaric and primordial set of earth-conditions, that when the republic-form reappeared again, it would be the better valued and substantiated. So it is too with free peoples who find themselves overrun and sold into slavery. They have need for a sequence to serve instead of being served. They endure the service period and after a time they reappear in earth-life and reestablish their free institutions on a more enduring basis *✿ ✿*



HERE unlearned people go askew in considering the Darwinian Hypothesis for man's performance in the physical frame, seems to be in thinking that because Man of today bears uncanny resemblance to the bigger apes, that there is any biological link between them, or that back in his evolution man must have been an ape himself. It is natural and reasonable to jump to such conclusions, yet always there is the item of that Missing Link—at just what point Man ceased being ape and forthwith became human.

This Missing Link can never be located for the simple reason that it never existed! *✿ ✿*

Animal life wore many aspects and perfected many unique forms to withstand the strains and stresses of earth's conditions, till finally the ape form stood paramount above the rest—particularly in its structure of the hand with its thumb to wield the tool. All of it was pure biological development, managed, controlled, and supervised by the Great Vigilant Oversoul that arranges for the development of Consciousness in all forms of organisms.

Man in Spirit Manifestation apparently came to this earth-planet—after it had become inhabitable for animal forms as we shall see in investigating planetary processes—and observed that of all forms of animal life available for his use or copying, that of the ape seemed

most adroit, and capable of supplying him with the unfoldment he sought. He therefore appropriated the ape form to his life uses on the physical plane and proceeded to occupy it and perpetuate it as a species 🌿 🌿

We might call it that he sublimated the ape form as an animal organism, by injecting his more rapidly-vibrating exhibit of Consciousness inside it, and when he had so en housed himself he effected the product known as the Human. Yet strictly speaking it was not a sublimation so much as a borrowing.

We speak today—carelessly—of the different “races” of men. Anthropologists and ethnologists claim that they can go back over the history of civilizations in different parts of the earth, and show conclusively where the different races “originated.” . . .

The very learned ethnologist will tell you, for instance, that the paleo-alpine stock from which we are supposed to get all of the world’s white races—or Aryan races—of the present, originated somewhere in the vicinity of the northern slopes of the Tibetan mountains. He reaches such conclusions from the fact that the skeletonized remains of very early man can be traced as a trail across the various continents, until the shape of exhumed white crania gives indication that it first appeared on this planet in the vicinity of northern India or southeastern China 🌿 🌿

This is terribly faulty reasoning, of course. It is much like saying that because we find no traces of wires in very early Egypt, that therefore the Egyptians must have had radio and wireless telegraphy.

The fact that a retrospect trail of white crania comes to a stop in northern India or southeastern China by no means should prove that the first white man began there. It merely proves that at such spot we first find traces of him. He might have existed a hundred thousand years previously in Greenland or Patagonia and dropped down into Tibet from a balloon.

What we should truly be interested in, is what makes a white man in the first place, why does he exhibit a skull that is different from the brown man, the yellow man, or the negroid, and why do the various biological forms perpetuate such distinctions generation on generation?

¶ If we want to go back with the anthropologists and ethnologists and examine their hypotheses, we must be willing to concede that God must have started each race separately by making a separate Adam for each race 🌿 🌿

God would thereby have had to make a white Adam, a brown Adam,



a yellow Adam, and a black Adam. Instead of making one man in the Garden of Eden, the common progenitor for all the human race in all its colors and peculiarities of temperament, He would have had to make four. Genesis says that He did not make four. He made only one. And whereas we should by no means take Genesis as any scientific authority for what tacitly happened, we have the right to ask of the Fundamentalists, just what race and color of skin the Adam of Eden truly was?

Science goes back, back, back, and finds that the further it travels, the more individualistic does the separate race become. The Fundamentalist gets around the headache by taking time out and calling the scientist bad names. The scientist pays not much attention, knowing that Religion isn't something to be proven, anyhow, but something to be believed. But all the same, he does not sidestep his own headache. At just what point did the various races START, and what started them? ~~It~~ ~~It~~

Secular history is tragically dumb in the matter of answering. The records of secular history at the best do not go back more than five to ten thousand years—granted they do go that far. Then other records are unburied from beneath desert sands that tell of other civilizations and dynasties going back hundreds of thousands of years. There is no way to identify them because all standards have been lost by which to make comparisons.

Still, that quandary of races persists.

Who "started off" the first white man, the first black man, and all the other "first men" of the races in between?



THE Esoteric History of Man says that there truly is no mystery or headache about it at all.

Different cosmic groups, attained to very distinctive unfoldments of Consciousness in the supra-dimensions, bring their own life-patterns into the physical world with them. They demark their racial breeds by processes that impose, so to speak, on the biological and render it distinctive in each instance according as Occupying Spirit dictates.

A white man is white because he has attained to what amounts to the White Strata in his spiritual evolutionary unfoldments. The white is not necessarily a color when it comes to a spiritual distinction. It projects into the physical as white merely because those spirits of the white strata are more or less at the top grade of spiritual evolution and contain thereby within themselves all the intermediary colors, exactly like the prism ❖ ❖

There seem really to be Seven great gradations, or demarked planes, of Spirit manifestation, and when the members of these exercise on earth, they translate into the Seven Great Root Races which so puzzle the historian and scientist as to their "origins." . . .



The trouble with the historian or scientist is, that each is seeking to get his answer from biological phenomena alone and refusing to take qualifying Spirit into account.

It cannot be done. Or rather, whenever it is done there results only confusion of ideas and a cul-de-sac of reasoning. The scientist admits that biological forms do develop distinctively, but what makes them develop he prefers not to say. He is interested in the clock-works as clock-works but denies the existence of the mainspring which makes the clock run and tell the time accurately.

If Man is conceded to be spiritual in essence, then why should not the occupancy of his biological body be treated strictly from the spiritual standpoint? Why should not the effects of his spirit upon his body be taken into account? But the biological scientist says: "No, I cannot prove that such happens. At least such occupancy doesn't seem to follow any well-defined laws that operate similarly under similar conditions so that they can be recognized and coded. I look about the earth and I see the dull-witted savage, scarcely able to count beyond the ten digits on his hands, possessing a more magnificent physical equipment than the white man with the brain of a Kant or a Spinoza. I see the spirit of a Steinmetz enhoused in a body that is hopelessly crippled, and the said enhousing spirit not seeming to be able to do



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—that Earth Environment may possibly bestow on him. So he starts out in roles that begin with pure savagery, or at least with barbarism, and proceeds up through the cycles that he names Evolving Civilizations, living many lives in each and profiting from the inevitable enhancements that they offer to him. When he can get no further, and there are no more profits to be assimilated, Spiritual Man graduates. He leaves the earth-arena for all time and he never comes back.

What becomes of him, what higher evolutions he participates in, where he goes after ceasing to be Man, are items not proper to this present information. We are mainly interested in an Esoteric History of the Earth: in examining how his past performances have worked out, bringing him to what we find him at this moment. We must leave it to Esoterics and the higher phases of Transcendentalism to supply enlightenment on Spiritual Man's further destiny and supra-mortal progressions ✿ ✿

We lay down the hypothesis, therefore, that Spiritual Man is not an animal and never has been an animal. He is a particle or fragment of the Great Celestial Consciousness that finds profit—in the sense of an increasingly unfolded self-awareness—in deploying for a time in animalistic forms or patterns, that endure for a given span of solar years on the surface of a gigantic orb of metals and minerals swinging about a centrosome of the sun. And to get this profit consciously and deliberately, and to send and receive the intelligence that his mortal situation provides for him, he calls—or has brought—into operation three different expediences for such self-supervision: His Spirit-Soul, his Mind, and his Brain.

Let us by no means confuse them. Each has its own identity and function ✿ ✿





O THOSE who are not clear regarding the operation of their own mental processes, I want to lay down this sharply demarked First Principle:

We have in our "spiritual ensembles" three different departments, or Phases of Mortal Activity.

We have our Spiritual Selves that we call our Souls, our Psyches, or that Stream of Individual Consciousness that is the immortal part of ourselves, that has existed since the Beginning of all finite things and will go on existing throughout infinity.

On the mortal side we have the human Brain, that great nerve ganglion that ramifies throughout a hundred thousand nerve cells, directs the muscles of the physical body, and at the same time receives sensory perceptions that are later incorporated into our psyches in terms of remembered experiences. It is a purely physical thing and must always be regarded as such.

Now between these two there must be a connecting instrument. The Spirit must have some sort of intermediate mechanism to exercise its dictates on the body through the Brain.

That mechanism, a thing independent of both Spirit and Brain, affecting both and in a measure partaking of the nature of both, we give the name of Mind. Identify its activities and performances as subconscious, superconscious, or foreconscious; that is beside the point of its existence and function. Mind is the instrument of Spirit that permits Spirit to operate on this physical plane.



And Mind gets its operation in the practical manner by motivating and using the Great Nerve Center called Brain.

If we do not make these three distinctions at the very start of our discoursing, we shall constantly find ourselves in a maze of confusions.

¶ Your Mind, I say again, is the instrument that you employ consciously or unconsciously as the case may be, to get things done by your physical body. It also gets results for your Spirit in terms of sense reactions, so that profit comes to you continually by undergoing the Life-Experience.

In other words, it works two ways. Your Mind wants to give you certain lessons that are the result of your bodily adventures in flesh. Or rather, your Spirit says to Mind: I want the benefits from the body performing certain acts that I may imbibe profit from the experience which comes. Mind at once shows industry by motivating physical brain in which it is housed, and tells it certain things which body must perform

Sometimes Spirit or Soul tells Mind to tell Brain to do things that are well-nigh impossible from the physical standpoint. When that happens, Mind tries to get action that satisfies Spirit, delivering the best results it can as though crowded from behind by a terrific force. It tries its best to perform, and when it finds it cannot, it does the same thing that most people do under similar pressure in society today: it tries to do the next best thing to reach a result or arrive at a goal. When it is absolutely impossible for the demands of Spirit to be met, physical brain and body breaks down. We speak of this state as a Nervous Collapse.

We saw this illustrated graphically time and time again in the late world war  

Spirit said to the soldier in the trenches: "At exactly six o'clock, the break of dawn, the body in which I find myself housed must climb a ladder and go out into the inferno of No Man's Land. No matter whether or not it is shattered or destroyed; body must do it!" And what often happened? Mind wanted to obey Spirit, but it could not get Brain and Body to concur. The soldier kept looking at his wrist watch, waiting for the hands to reach exactly six, when suddenly brain-cells fused. With a blood-curdling scream, the whole ensemble collapsed and a raving maniac was removed to the nearest base hospital. ¶ That fusion of brain-cells happened because Mind was striving to execute unreasonable demands of Spirit. Brain and body rebelled. The mechanism, being overtaxed, gave way at its weakest point: the delicate nerve-centers of the mortal brain.



O THERE are three distinctive "departments" of mental manifestation: Spirit, the commander, that is at the same time the recipient of the sensory experiences undergone, or superinduced, by Body; Mind, the instrument of Spirit, that performs as servant-intermediary; and Brain, the Control-Room of physical body, that takes orders from Mind when they are strictly physical of execution. And the peculiar thing is: they are each located inside one another, in a manner of speaking. Mind is located inside Brain, Spirit is located inside Mind. ¶ To be specific, Spirit seems to have its seat of consciousness within a definite area in the Brain: the Pineal Gland.

The Pineal Gland is one of Nature's great privacies. So long as nothing materialistic touches it or penetrates it, the Spirit stays in the human body and functions there from birth to death. You can shoot a



bullet through the brain. You can operate on it and cut portions of it away. But let the scalpel touch or injure the ductless Pineal Gland and the flight of the Spirit is instantaneous.

This consciousness of self that resides in the pineal gland has no shape and all shapes. That is why we so often go astray in trying to conceive the permanency of ourselves, or the survival of our identities, in terms of bodily form. We think that we must have human shape in order to recognize ourselves, or effect the existence of consciousness. Nothing of the sort.

You can get a clearer idea of what I mean when I say that consciousness can exist without dependence on bodily form by imagining yourself as going into a room that is inky dark, a room in which total absence of light makes it impossible for you to see any part of your body. The only way that you know you are in a materialistic world is because you may feel your heart beating and the sensation of your weight impressing on the floor.

Is it not true that despite all absence of bodily form as it may impinge on your senses, you are still aware of yourself as an existing entity? By the same token you can be a million miles out in geometric space—in utter darkness because there is no substance to obstruct and diffuse the light of distant planets and so make that light incandescent to your eye—and know that you are alive, very much alive, by the sensations of realization with which your body has nothing to do.

When we take this question of Holy Spirit operating or performing in the mortal vehicle—the mechanisms we call men and women—we know that it is possible for the self-awareness to depart out of the physical sheathing and operate quite as consciously and effectively as it would operate afar in the aforementioned geometric space.

A few years ago in Belgium there were two medical men doing a series of experiments with a psychometric boy, or a lad who could be easily hypnotized. While in deep cataleptic trance he was able to tell them what was happening 500 miles distant, absolutely accurate in every detail of event. They wanted to know how the feat was performed. They decided they would photograph their subject, from the beginning of that experiment through to its finish.

Now we find that when we take a camera with a quartz lens, or a lens with a lead filter, that removes from natural light the same ray that ruins your kodak film unless it is opened in the red glow of a dark room, that we get strange results. That quartz lens or lead filter will filter out the actinic ray and pick up manifestations of light and sub-

stance that cannot be seen with the normal eye. There are people endowed by nature with an iris in each eye that does this same work of filtering, and we say they have ultra-violet sight, or sight beyond the ultra-violet. Why all eyes are not so equipped is a mystery. When we have persons with that type of eye, they see things that other people cannot see, meaning forms of life generally considered as being above the mortal. There is nothing necromantic about it, however. They are merely seeing manifestations of matter of a higher frequency than is admitted by those whose senses are not thus acute. All down the ages, by the way, these forms of life have been the origin for those supernatural displays, or evidences of life activity above the natural, which credulous and illiterate humanity has translated as ghosts and spooks. But to get back to the experiments with the psychometric boy 🌿 🌿

He was photographed constantly from the time that he went into his trance, his body sitting bolt upright in a chair, until the time that he came out, with his report of what was transpiring in the place to which the scientists directed him to go. They saw, according to their developed plates, his Light Body—or pattern-matrix—step up out of his cataleptic physical mechanism, walk across the room away from them and disappear through the solid wall. Meantime his body remained rigid and upright in the chair. Finally the plates disclosed his Light Body coming back through the wall, facing them as it came. It returned to the mortal vehicle awaiting it in the chair, and sat down upon it. Immediately his Light Body disappeared inside. He exhibited signs of coming from his trance. Then he returned to normal and made his report. His Light Body, housing his consciousness, had left his mortal husk, gone to that distant place, witnessed events, and came back to report them.

Science has therefore been able to catch this light on camera plates, proving its literal existence. And because it took the form of the young man, and because it was seen to leave and return, and report accurately what was occurring at a distance, the conclusion is plain that his consciousness that enabled him to remember what he had witnessed must have been journeying in that Light Matrix and not in his physical brain. ¶ Hundreds upon hundreds of cases are reported of people traveling from their bodies in what amounts to self-imposed trances. They return to those bodies in due course of time without any harm resulting to Mind or bodies in the occurrence. We call it in metapsychics “Splitting the Consciousness.”

discover that it remembers former lives that it has lived in the bodies of men of many different sizes, weights, and physical aspects.

By the same token that it can go back one life, it can go back a dozen. By going back a dozen, it follows that it can go back through all the lives that it has ever lived, back, back to the very beginning of the functioning of its psyche.

Back in that spiritually primordial condition, we suddenly are apprised of why we are on an earthly ball spinning in infinite space, 26,000 miles in circumference, placed in an orbit in the spatial universe that is merely a geometrical assumption.

That ball came into existence for human beings to exist upon, and perform the grand evolution of spiritual development into complete awareness of its own powers, though not exactly the "human beings" that the average person or the theologian means when he refers to them, not the type of mortal that merely has the physical factors and functions common to mammalia on this plane of finite substance. I

for the "human beings" that are essentially a portion of God's



we finally arrive at the first one of all. And if it is possible to precede that one, we find that person telling us that he was previously a part of the Almighty's Brain. He did not begin as that thing with two arms and two legs and a head, ordinarily considered as a mortal being. He is back there as an integral part of the very Cosmos. I know of cases where that experience has actually occurred, of going back into "a sense of God."

If I had dared make such a statement a hundred and fifty to three hundred years ago, I should probably have been burned at the stake—and I am not so sure that I have not been burned at a stake for making such enlightening statements in previous life cycles. Even today, to tell human beings, going through all the distressing experiences of human life, that they actually are God-substance, is to have one's statements considered as a type of blasphemy.

Jesus was crucified for saying it!

Did He not assure us over and over that we are partakers of the Father's Holy Spirit? What did He mean by partakers? There is an interesting and profitable result to be gained often in pulling words apart, in getting at their true meanings by recognizing how they were first put together. Take the word partakers as a case in point. It is a combination of part and takers. It connotes takers of parts, or parts taken from the Father's Holy Spirit.

To consider Spirit, or Soul, as apart from physical body for a time further, however . . .



ANY of our leading "mediums" often have the capacity—or I should say ability—to vacate their mortal bodies completely and loan the use of them to other persons from higher dimensions, so that the psyches of those whom humanity calls "departed" can come into those bodies, talk with us, tell us of the significance of what many of us are experiencing from their higher angle of observation. They tell us many times what the great life processes are, because they can observe them with their finer sensory perceptions.

I have witnessed many interesting experiments with that type of Sensitive. Again and again they have reported their reactions to mortal phenomena, as they perceive its peculiarities from their conditions of spirit. Uniformly they declare that the most interesting phase of their perception is seeing telescopically and microscopically. They observe

thereby what amounts to a wholly new world, or rather, an earth that is scarcely recognizable as they knew it in mortality.

Many who are familiar with Prof. William T. Stead's book, *Blue Island*, recall his comment on his experiences in perceiving mortal manifestation for the first time after "going over" . . . Being taken by one of his friends to enter and observe an earthly seance room, he had the strange reaction of watching mortal persons sitting in the midst of what appeared to him to be a block of cold steam. He asked his mentor what he was witnessing. His friend smiled and declared that he was looking into a room in the Third Dimension that had become perceptible to both of them because it was darkened and lighted merely by a red light. In this block of cold steam his living earth-friends appeared as animated fruit in human form encased in gelatine.

Many of those who have occupied the bodies of Vacating Mediums, have related much corroborating testimony. I have often asked them: "How do we human beings, sitting around you in this circle, appear to you from your angle of observation in the body you are using for the moment in order to express yourself to us?" Invariably they answer: "We are seeing you, not only as a complete collection of all the etheric factors that make up the field of force which you call your bodies, but we are able to see you through the atomic interstices. That is, we can observe the stupendous amount of space that exists in your bodies, between the protons and electrons."

Professor Eddington gives us an illuminating explanation of what is meant by this in his book: "*The Nature of the Physical World.*" Among other interpretations of cosmic physics, he makes this exposition:—

"Remember that your bodies are not things; your bodies are conditions of energy in the ether. They are made up of trillions of electric granules, so-called, which are units of positive electricity forming a core for the granule, around which are spinning at an incredible rate other units of negative electricity called electrons.

"All the universe of matter is built up on the same immutable principle that we discern in the movement of the planets around the suns. So the electron-planets revolve about the proton-sun.

"In the case of the electric granule, the numbers of positive cores surrounded by the combinations and speeds of electrons, produce the different grades and qualities of materials. But as in the case of the planet revolving around the sun in its orbit, so too are there orbits for these electrons ❀ ❀

"Now then, it is a physical fact that if you could remove all the space that exists in the trillions of orbits of the electrons flying about the protons in a human body of 150 pounds weight, you wouldn't have enough solid energy-matter to do much more than cover the head of an ordinary common pin!"

You can see how our friends might get the same effect on their senses in the higher frequencies of matter, that is, viewing us as containing these vast areas of space, when we look at a newspaper halftone. Viewed at arm's length it make sa picture of proper lights and shades. But bring it close to your eyes, or view it through a reading glass, and you perceive that it is made of an infinite number of very fine dots with great areas of white newsprint space between each one.



SHALL never forget what an impression Prof. Eddington's description of protons and electrons made upon me when I first found it in his book. I could readily grant that as a physicist his exposition was a correct one. But what startled me was the realization that caught in the spaces of this vast field of force was a Something that

was me—a stream of consciousness that could somehow exert a controlling influence on all those free atoms, molecules, and electric granules, as well as get reactions through the senses, perform reasoning, and be cognizant of the fact that it had an individuality separate and different from all other streams of consciousness operating in similar energy-fields.

It brought me to a realization that I must have a soul that is something separate and distinct from the body itself, and this being so, it followed that it was quite plausible that such a soul was imperishable, that it could likewise perform outside of this field of force that was my body.

¶ Be that as it may, the reports of such "discarnate" souls as come into the physical vehicles of Vacating Mediums in regard to seeing life differently than we see it while circumscribed by the limitations of our own, furnish an interesting commentary on the Higher Perceptions which we likewise acquire in our between-life intervals.

There truly is nothing miraculous or marvelous about all this. It is only that our clumsy physical senses cannot do the same thing that makes them seem so. They are operating on a frequency in matter that will not let them perform beyond a certain rate of vibration. To get the limitation, or the discipline that derives from it, is exactly the reason why we come upon this mortal plane. There is really nothing



There is nothing about it that should make us resent it. We learn definite things from such circumscriptions.

These people who resent either the earth-state or the possibilities in having to return to it again and again until they absorb the benefits from such disciplining, present an ignorant attitude toward life in considering the earth as an unpleasant location.

What difference can location in interstellar space possibly make—whether we are upon this earth planet or any other? All is reality, all is sense-perception, in some degree or other. All the planets are made of the same ingredients and factors. It is the condition that you as an experimenting, experiencing soul are after, not an occupation of any given place. That condition is what we are getting here on earth, and what Holy Spirit wanted us to have. We can only get this Discipline of Confinement between certain limits of physical circumscription. Remember that Finiteness does not necessarily mean physical mortality, or location in this particular world of materials. It means all the grades and shades of experiencing in Form that come to us so long as we are deficient in Cosmic Consciousness. It is Cosmic Consciousness we are evolving toward. And Cosmic Consciousness means the ability to live in Pure Consciousness without the necessity for finite instruments to express it to ourselves.

You think you have ideas. Where did you get those ideas? You got them from a source that was not finite or limited, and yet those ideas were first postulated so that you could conceive them by being expressed in some kind of Form in Finiteness.

Thinking is thinking and has little to do with the world of matter excepting as the world of matter makes the object of thinking intelligible in terms of form. Thinking itself is exploring what seems at the moment to be unknown and finding that it is knowable.

Many people think that thinking is just pensive imagining, or the association of ideas that come from a form of dreaming in finite images. But thinking is more than that. We must go deeply into what thinking is, because it forms the basis of all the things you want to know about, and as you want to know them—that is, the form in which you want to know them. It means not manufacturing but receiving out of the universal that which is in the universal for your particular mental use at any given time.

Let us conceive what I am trying to express by using this analogy: All the radio music that is being broadcast in the entire United States is playing in your home at this moment. All we need to do to prove it is

to bring in a receiving set, put up our antenna, and tune into the particular wave-length that renders it audible. By the same token we can put it that all the intelligence, all the wisdom, all the erudition, everything there is to know that exists in the universe—that is, the sum-total of Holy Spirit—is right here in this room. Just as we may get radio music in the deepest coal-mine or up in the loftiest airplane, so can we find universal consciousness everywhere, waiting for us to tune in upon it—because consciousness is a condition and not a location. Our minds are naught but transcendent radio receiving sets to tune into such material playing throughout all space as we may wish to receive and thus enhance our spiritual awareness.



OVER and over our mentors emphasize one thing: that in the performance of all natural wonders, including the creation of the materials that are in our bodies or in the finite universe about us, Consciousness first exists and all forms of materials result in consequence of it. ¶ Consciousness is not a thing that “comes into” the physical brain, or that which is projected by the physical brain. Consciousness is the force which first creates the physical brain. In other words, consciousness comes first and the brain, made of chemical materials, comes afterward. Consciousness creates all that is.

When you “tune in” to the Universal Consciousness which originally projected the finite worlds into being, or when you reach up inspirationally, or consciously, you do take out of that Universal what you want to know. You call such performance “logicizing.” You do it when you want “mental power” to accomplish a given piece of work. That does not alter the fact that Consciousness has created the vehicle through which it continues to find expression finitely.

This type of activity is particularly potent in sleep.

How often we hear someone say: “I had a certain problem to solve last evening. I went to bed thinking about it. On awaking this morning I found I had my answer to it.”

Such a person has done what? Merely performed consciously on retiring and the thinking has turned subconscious in nature. That is, the subconscious has opened instinctively or automatically when all bodily sensation has ceased and taken out of the great reservoir of consciousness that which was particularly wanted in the way of necessary information.